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## MODERN GREECE.\*

It is a melancholy truth, that, until the late momentous struggle, the moral or political amelioration of Greece excited no interest in Europe. The land to which we owe every thing most valuable—with which all our notions of intellectual culture are indissolubly connected—had been subjected to a more than Egyptian bondage, and was lying, trampled under the feet of ignorant barbarians. The freedom and power of her children were surrendered to insolent taskmasters, and the descendants of that immortal race, who first gave birth to the civilization and knowledge, and from whom sprang the wisdom and glory of the Western world, had become the sport and playthings of eunuchs and panders. And yet, until they themselves made a stand against the intolerable oppression, not a voice of kindness or compassion reached them from the shores of Europe. Ignorance alike of the geographical, as of the political condition of Greece, seemed to prevail, and scarcely one passing traveller visited her shores, or returned to dispossess his countrymen of the idea of her virtual annihilation. "A number of minor notices," says the author before us, "appeared in Europe, chiefly transmitted by the missionaries of the French Jesuits, who first established themselves in Athens, about the year 1645, and were followed, in 1658, by those of the Capuchins. The contents of these were, however, meagre and imperfect; and down almost to the close of the seventeenth century, the general impression prevalent in Europe was, that Athens was a mass of ruins, and that the Greeks, if not exterminated, were sunk beyond the reach of pity, or the hope of revival. The shores of Attica were only occasionally visited by the ships of Venice, for the purchase of honey or of oil; but no feeling in its favour had as yet been raised in Europe, nor had one intelligent traveller appeared to excite the curiosity, or arouse the sympathy, of Christendom."

It was impossible, however, to remain any longer insensible, when the world rang with exploits of the Greeks, not unworthy the fame of their great progenitors; and the eyes of Europe were seen fixed with wonder and admiration on the awful struggles which they made, alone and unaided, against their horrible oppressors—struggles from which they generally retreated with increased vigour and renovated honour. Since that period much attention has been naturally directed to their political and social condition; numerous disquisitions on these have been afforded by intelligent travellers, but we yet wanted a succinct history, embodying an account of their years of abject debasement, with a view of those causes which tended to keep alive—even during that long darkness of captivity and bondage—a spark of national independence, until at length it burst into a bright and enduring flame. Such a history was absolutely indispensable; for it would be impossible to understand the late revolution without a knowledge of the general political aspect of Greece during the twenty centuries elapsed since her existence as a free nation; and of the things which, in the absence of all civil institutions, still operated as a bond of unity to hold her children together, until they were enabled, by the diffusion of information, to take advantage of the state of tottering decay to which the Ottoman empire had been so long progressing, and achieved their independence. This information has

\* The History of Modern Greece, from its Conquest by the Romans, B. C. 146, to the Present Time. By James Emerson, Esq. of Trinity College, Dublin, In Two Volumes. London—1830.

been long wanted by those who, sensible of the blessings conferred of old on the human race by the splendour, intelligence, and energy of that great people, are deeply interested now in their regeneration.

We have examined, therefore, with some anxiety and interest the work before us, and do not hesitate to term it an accession to our stores of knowledge, in the highest degree valuable. The immense labour and industry evidently bestowed on its composition—the zeal and literary enthusiasm to be found in every page—would claim considerable attention, independent of the singular interest which belongs to the subject to which they are happily devoted. In these days, it is difficult to meet with a person endued with the perseverance and fortitude requisite to labour through a mass of undigested chronicles and annals, in order to separate and connect from out of these almost inaccessible sources, whatever may chance to be valuable; and it is still more difficult to meet with one who can embellish those dry details, when procured, with the graces and ornament of language. The volumes before us, although not arranged or digested in all places in the most lucid order, nor free from many marks of carelessness, contain indisputable evidence of those rare qualities mentioned. The memorials of Modern Greece—unlike those of *Græcia Antiqua*, whose peculiar privilege it seems to have been to have the most remarkable periods of her history recorded by writers of great ability, contemporary with the events which they relate, and in which some of them bore a distinguished part—are scattered, vaguely and indistinctly, through the Byzantine historians, subsequently in more ample details through the French chronicles, and the annalists of Venice and Constantinople. It required, therefore, no ordinary labour to afford a concentrated and digested view of her past history—of events as they occurred and affected her sons, forming, as they did, an inconsiderable and undistinguished community of a vast empire. And still greater industry and acuteness was required to afford any satisfactory theory of the connexion and mutual dependence of these events of an obscure period, in order to the consideration of them as contributing, in however remote a degree, to throw light on the late desperate and successful efforts for independence. These important, though difficult objects, are aimed at in the work before us with singular energy and research, and, we are bound to say, with no inconsiderable success.

The first four chapters are occupied with a summary of the period from the capture of Greece by the Romans, until the taking of Constantinople by Mahomet II. This period has been already treated of by Gibbon, and it is no easy task to follow, otherwise than servilely, in the steps of one so illustrious, who has adorned his narrative with all the elegances of a dead and living language. We do not find such servile adherence, however, in the pages before us; on the contrary, many inaccuracies and omissions into which that great writer seems to have fallen, through the confusion attendant on so vast an accumulation of materials, are acutely detected and supplied. We receive, however, little real benefit from the perusal of these introductory pages, so far as Greece is concerned: the names of her citizens, through that long period of revolution and poverty, but seldom occur in the pages of her melancholy annals; and her history is indeed only a detail of the adventures of her invaders. Even in that abject state, however, she did not lose her distinctive character; for though the manners of her sons had become assimilated, in a great degree, with those of her resident invaders,

"Still the haughty spirit inherent to the blood which crept, however sluggishly, in their veins, forbade them to totally relinquish the habits of their fathers for the customs of the barbarous stranger; and they still retained a sufficiency of their former characteristics, to tell the world that they were Greeks."—Vol. I. p. 156.

In the chapters which immediately follow these, we are led on through the shocking details which accompanied the desolating advance of the infidel—only checked by the astonishing valour of George Castriotis. It was this celebrated individual, popularly known by his Turkish title of Scanderbeg, or Iskander Bey, who first stopped the career of the Ottoman, and drove back his proud army from the shores of the Adriatic. We should have been glad had the author before us devoted a little more space to an account of the

"Land of Albania, where Iskander rose"—

Celebrated as having stood so long a frontier against the advance of the Mahometans. That singular region, surrounded from the earliest times by the most powerful and most civilized nations of the earth, was never conquered or civilized. It has been stated truly, that they took their part in every revolution to which the old world has been subjected. They furnished part of the first grand piratical expedition of the Argonauts, and fought among the myrmidons under the walls of Troy. With Pyrrhus they invaded the territory of infant Rome—with Philip they invaded Greece in her glory. They formed a considerable portion of the armies with which Philip conquered the world. The civilizing conquests of Rome passed over them in vain; and Flaminius, when he effected the famous settlement of Greece, attempted in vain to give them civil institutions. It was with this extraordinary people Scanderbeg repeatedly foiled the efforts of Mahomet, and rendered futile his attempts to reduce Epirus. Shortly after this period, the great trading and political republic opposed still more formidably the growing power of the Turks. The wily Venetians knew well how to avail themselves of the dissensions and unsteady conduct of the different communities of Greece. Urged on, in the first instance, by the taunts of their European neighbours, to avenge their own wrongs they took up arms against the Sultan Mahomet; and afterwards offering themselves to the Greeks as moderators and allies, they gained almost unlimited authority over the eastern shores of the Adriatic, and the maritime and insular cities of Greece. At first the Greeks found them generous protectors; but the good which might have been effected to them by this alliance, was repelled by their own lamentable dissensions.

"An officer of rank," says the author before us, vol. I. p. 241, "was, in the first instance, dispatched into the Morea, with a commission to redress all injuries which had been sustained by the inhabitants, and to establish an administration which should hold out every enticement to allegiance. The effort was, however, in vain: that spirit of schismatic dissension, which had ever been the canker of Greece, again intervened to counteract the salutary measures of her masters. The venom of the Greek church was called into full play by so close a collision with the Roman Catholics; and whilst they outwardly coincided with their political regulations, they again secretly regretted the presence of the Venetians, and preferred an intercourse with those whose creed was so widely different from their own as to prevent the possibility of contact or discussion. The change of masters, in fact, had only been one from open hatred to concealed chagrin; and the glossy surface of ill-feigned satisfaction was daily warped by the internal fermentation of religious rancour."

Thus a curse seemed to rest on this unhappy people—centuries of

abject slavery had not been sufficient to make them abandon puerile disputes, and the same disgusting differences on petty points of faith, which were the real cause of their first subjugation, now retarded their improvement. When a prospect of amelioration was held out, they became only more wretched, and, like the courtiers of Domitian,

*In quorum facie miserae magnaeque sedebat  
Pallor amicitiae.*

They eyed their new protectors with distrust and fear. It is deplorable to notice, through several portions of their history, the miserable effects produced on the Greeks by that lamentable want of energy, originating in the disputes of their churchmen; and it is useless to deny, that, down to the latest times, the same mad folly existed which found their rulers occupied in disputations concerning the sacred light upon Mount Tabor, whilst the engines of Mahomet II. were thundering against the walls of Constantinople. Nevertheless, that religion was one cause of their ultimate regeneration. It stood as a bond of union in the years of slavery and independence, and, as the author before us remarks,

“Debased as were the principles and practice of their church—sunk as virtue was into a mere matter of ceremony and form, till prayers had become morality, and kneeling religion, their communion was a barrier which served to prevent the amalgamation of the Turks and their tributaries, and a *point d'appui* around which were assembled all the prejudices and recollections of the Greeks.”

The tenor of the narrative in the work before us, is continued uninterruptedly through successive changes, up to the peace of Passarowitz, when Venice lost Greece for ever. The events of this period might have been given, however, much more clearly and concisely. In this part of the work we notice many faults of style, and have been perplexed beyond measure by an exceedingly ill arrangement. The same circumstances are twice told—facts and views bearing on the same topics are scattered about in distant passages, and in a very unskilful way, without regard to their mutual dependancy. In a short and rapid sketch of the Ionian islands, which, as they remained in the possession of Venice, is thought expedient to follow this portion of the history, we find an interesting account of the fate of Parga—a fate as ungenerous and unjust to those who were its unoffending objects, as it was dishonourable to those who caused it. The industrious and contented inhabitants of that smiling and happy territory had enjoyed independence, and they could not submit to the insolent supervision of the Turk. They were resolved, to use their own words, “to abandon their country rather than stay in it with dishonour—they would each disinter and carry along with them the bones of their forefathers.”

“It was on the 19th of March, 1819, that the emigration commenced. The morning was spent in tears and vain regrets, in hurrying from scene to scene to bid a last farewell to the home of their childhood, and weep above those spots endeared by the fondest recollection, ere they abandoned them to the foe and the spoiler. The vineyards and the olive groves which had been so long the support of their fathers, and the objects of their own solicitude, they tore up by the roots, and bore their branches to the summit of the rocks on which their city was built; with these they raised a funeral pile of a towering height, and placed upon its summit the disinterred bones of their ancestors, and the dust of families long since extinct. At length the fatal moment arrived, they set fire to the mournful pile, and, descending to the beach, embarked on board the transports prepared for their reception, whilst the light of the funeral flame, which consumed the bones of their

fathers, shone high above the walls of their beloved and deserted Parga."  
—Vol. I. p. 266.

The series of historical events is now interrupted to admit of separate dissertations on the peculiar condition—religious, political, and social—of the Greeks during the long period of their slavery, and on the influence with which certain causes had operated to keep them distinct from their conquerors, and to prepare the way for their ultimate regeneration. These disquisitions, which occupy more than four hundred pages, are by far the most valuable portion of the work. They are written with evident care and learning, and the author seems to have kept in view what is too often forgotten, that speculation, however ingenious, is but a bad substitute for research. He takes no fact, and advances no theory, without a strict examination of his authorities, and we go along with him in the perfect confidence that he draws his information from pure sources, and with a strict regard to truth. We ought to mention, however, that the same faults of ill-arrangement before noticed, are still observable, though in a less degree, and the reader will have considerable difficulty in some places to avoid losing his way, whilst meandering through the text and notes which are occasionally rather awkwardly jumbled together.

In the chapter on the political condition of the Greeks under the Ottomans, we see but too plainly the miserable financial arrangements, which rendered nugatory the blessings of a mild climate, a fertile soil, and a beautiful country; and the two grand causes of corruption arising from the disposition of the government, which served to entail perpetual misery on the Greeks. One is well pointed out as the venality with which the different officers obtained their commands; and the consequent extortion by which they were forced to indemnify themselves for the purchase of their respective appointments; and the other, as the frequent mutations and displacement of the Turkish functionaries, which, by vesting the political power in the hands of a succession of strangers, tended to check all sympathy which long association might have engendered between the subjects and the rulers; and to destroy any stake or interest in the country, which a permanent residence might have given them. This chapter contains a horrible succession of atrocious oppression, and we surely cannot wonder, that under that grinding system—

“The mind of the Greek became by degrees debased, as his habits were servile and corrupt; the tale of his glory was forgotten—unlettered—unpityed—and unmoved, he toils as a serf in the land of his inheritance: the sword of his sires had long become the sickle of a slave, and the ploughshare of an infidel, was passed, by the hand of an Athenian, over the proudest monuments of his fathers. Virtue, outraged on the one hand, and unvalued or unrewarded on the other, was exchanged for sensuality, chicanery, and vice; and the only trait that remained unaltered in the character of the Greek, was that elastic vivacity, which no weight of tyranny would crush, and which even in destitution, could support and endure existence.” Vol. I. page 314.

The succeeding dissertations on the Greek Church—the Armatoli and Klephts—the Phanariots and Hospodars of Wallachia and Moldavia—and the language and situation of Modern Greece, explain the otherwise unaccountable causes which kept up the distinctive character of these unhappy bondsmen. Their religion and language were a bond of union in the absence of all civil institutions:—their independent warriors, the Armatoli and Klephts, preserved for them a portion of the martial spirit of their ancestors, together with that love of freedom, and yearn-

ing for independence, which tyranny could never quench :—and their diplomatic aristocracy—the Phanariots, who, from their superior intelligence, activity, and knowledge of business, began about the close of the 17th century, to fill great offices of trust in the empire, and to support, in fact, almost the whole labours of diplomacy,\* until they rose to the rank of princes of Wallachia and Moldavia ; and though that high station was, to their disgrace, not employed as it might have been for the interests of their country ; yet, impelled by motives of individual interest to support their clergy, they contributed at the same time to protect religion, and retard apostacy, thus preserving their nation distinct, and preventing them from amalgamating with their oppressors.

“ Their courts in Wallachia and Moldavia were the natural refuge of crowds of their distressed and persecuted people, and the numerous offices within their gift, necessarily encouraged the cultivation of those acquirements requisite for their discharge. Whilst their elevated rank, operating as a stimulus on the minds of the higher classes of their countrymen, led to an imitation, however humble, of their polished exterior, and graceful accomplishments.” Vol. ii. p. 58.

In addition to this, a career of ambition was thus opened to the Greeks, which, as remarked by this author, operated most beneficially on the minds and habits of the nation in general.

The thread of history is now resumed, and from the peace of Passarowitz, we commence a brighter era in the Grecian annals. The causes above adverted to, begin to operate more fully, and produce indisputable evidence of energies awakened. The new and extraordinary importance into which the Greek traders had arisen—the contact into which they had been brought with the French, the Italians, and other inhabitants of Europe—and the splendid and unremitting exertions of Samuel, the Patriarch of Constantinople—Eugenius Blugaris, Archbishop of Cherson, and Nicephorus Theotoky, in the foundation of seminaries, and the diffusion of knowledge, mark indeed the commencement of a new era in her history. By these illustrious patriots, the attention of the modern Greeks was directed to their ancient literature, and to the contemplation of the deeds of their ancestors. By their exertions

“ A spirit of inquiry was early in the last century, awakened throughout Greece, and a passion for knowledge was infused into the nation, which no pecuniary or local obstacles could suppress. The popular tastes and literature of the people, assumed at once a new character: the barbarous poetry, and rude romances of the Cretans were abandoned ; and, after 1750, the catalogues of Grecian libraries will be found to abound with works of a scientific or historical cast. The progress of events was at the same time highly favourable to the advancement of the Greeks. The Phanariot nobles, rising into influence with the Divan, had infused a spirit of ambition, and a sense, though feeble, of political importance into the minds of the people ; and the efforts of the Sultans, after their final triumph over the Venetians, to de-

\* An amusing anecdote is told of the Phanariot Greek, Jusuph Agliab Effendi, who was, in 1796, Ambassador to the court of London ; and who seems to have been a very shrewd observer. On his return to Constantinople, he was interrogated on the remarkable things which he had witnessed in London. “ As to their famous House of Commons,” said he, “ it is a gathering of insolent, chattering knaves ; for my part, I never saw anything so miserable in my life. But one thing I did see in London, really surprising—a feat beyond all admiration. It was a man, who, holding four oranges in one hand, and four forks in the other—cast them alternately into the air, and planted a fork in each orange as it fell, with inconceivable precision and celerity.” It is not easy to guess what Mr. Agliab Effendi would have thought of the House of Commons of the present day—the late Mr. Mahon for instance.

stroy the power of the *Armatolices*, so far from being adequate to such an object, tended only to arouse every vigorous feeling of indignant independence. The spirit of freedom and of knowledge sprang up simultaneously amongst them : every valley sent forth its own *Tyrtæus*, and the inspiring lyrics, which still inflame the enthusiasm of the Greeks, resounded at once from *Pindus* to *Hymettus*."

We are now led on through the ambitious intrigues of Catherine of Russia, which are told with considerable spirit, and which tended greatly to the encouragement of the hopes of the Greeks. The romantic, though certainly insincere project of establishing a Republic in Greece, though it ended gloomily, was productive of beneficial results. The seeds of liberty, as is remarked by Mr. Emerson, had been scattered far and wide through the provinces of Greece ; and though they might bud and bloom in obscurity, they would not fail in the end to produce abundant fruits. The overthrow of the *Moreots*, had taught them the real extent of their weakness ; but at the same time, their partial triumphs had shown them likewise the capabilities of their strength, when skilfully directed ; and there can be little doubt, that in their subsequent preparations for a successful revolt, they derived many valuable hints from the incidents of this, their first calamitous defeat. During the next fifty years, revolt became a familiar word among the Greeks : notwithstanding the inhuman cruelties and oppression of that most celebrated and most brutal of the Turkish *Viziers*—*Ali Pacha*, whose singular exploits are here vigorously told—a spirit of intelligence had gone abroad, which it was impossible to subdue ; and the efforts of the celebrated *Rhiga* now laid the sure foundations of their political independence. We avail ourselves of the admirable sketch given by Mr. Emerson, to lay before our readers an account of the loss of this excellent patriot, who exerted such an enduring influence on the destinies of modern Greece.

"One whose name must ever engross a melancholy interest in the annals of Greece, was the unfortunate *Rhiga*, whose energies were about this period enthusiastically directed to the freedom and enlightenment of his countrymen. He was born at *Vlestine*, in *Thessaly*, about the year 1753, and was early distinguished by the readiness of his talents, and the shrewdness of his judgment. Like the generality of the better orders of his countrymen, he embarked in trade, and settled at *Bucharest* ; but his attention was devoted rather to literature than commerce ; he was appointed a professor of ancient Greek in one of the schools of that city, and finally obtained an official situation under the *Hospodar*, *Michael Souzo*. Thus enabled to pursue his studies with undivided attention, he became in a short time one of the most accomplished citizens of Greece ; besides a familiar acquaintance with the Roman classics and those of Germany and Italy, he wrote with the same facility in French or Greek, and was equally celebrated as a poet and musician. His only original works were two treatises on *Natural Philosophy* and *Military Tactics* ; but he was likewise the translator of the "*Ecole des amants délicats*," of "*Marmontel's Shepherdess of the Alps*," and "*Barthelemi's Anacharsis* ;" of the latter a few volumes only have been published, but the former is considered by his countrymen as one of the most elegant productions in *Romaic*. The comparative geography of Greece was his favourite study, and a map which he constructed at *Vienna*, containing the ancient and modern names, is still referred to as one of the most accurate authorities on that interesting subject. But the fame of *Rhiga* arose from his patriotism rather than his learning ; he seemed from boyhood to have but one inspiring object, the freedom and restoration of his country ; and to this every energy of his soul, and every conception of his enthusiastic and active imagination, were unceasingly directed. He had early conceived the project of uniting the Greeks into one powerful and secret confederacy for the overthrow of their Turkish masters ; but it was



only when his talents had raised him high in the estimation of his countrymen, that he found an opportunity of executing his long-cherished design. His associates at Bucharest were the first to whom he confided his plans ; they listened to him with an ardour equal to his own, and the nucleus of an association was thus formed by Rhiga which was shortly to drive tyranny from Greece. It was quickly joined by all the leading men of the nation, and its members, in the course of a few years, included the principal bishops, proestoi, merchants, and capitani of the Greeks ; nay, so singularly successful were the exertions of its founder, that he had even leagued some influential Turks in his interest ; and Passwan Oglou, the Vizir of Widin, who subsequently rebelled against the Porte, was known to have been a member of the celebrated Heteria. The first step thus taken, Rhiga removed, in 1796, to Vienna, as affording a more ample field for his exertions, than the confined capital of Wallachia ; and here he composed those inspiring lyrics, the circulation of which was productive of an excitement amongst the Greeks, almost inconceivable. Their words, pure and poetical, were adapted to the sweetest and most popular airs ; and their sentiments, referring solely to the woes and degradation of Greece, were caught up with rapture by every indignant sufferer. They were circulated with amazing rapidity throughout every district in which the language was spoken, and sung on all occasions, at the evening dance or the saintly festival, till every bosom was burning with their strains, and 'men grew heroes at the sound.' The merchants of Vienna espoused with alacrity the cause of the Heteria ; but, unfortunately, the plans of Rhiga were altogether premature and ill-digested ; his patriotic enthusiasm had, in a great degree, blinded him to the real difficulties of his project ; the time had not arrived for a movement such as he meditated, nor were the Greeks as yet equal to the task of liberating themselves. Absorbed in his visions of freedom, every other consideration was, however, lost to Rhiga ; and engrossed by the magnitude of his ultimate object, he had but too much neglected its intermediate details. Even the necessity of secrecy and circumspection was overlooked ; his proceedings were said to have been all along known to the Ottoman minister at Vienna ; and at length, in the midst of his preparations, he was betrayed by a false friend, and along with eight of his companions, denounced as a conspirator to the Austrian authorities. He was at the moment at Trieste, on the point of embarking for Greece, and on the first intimation of his danger, he attempted to stab himself with a poignard ; but the wound proving slight, he was removed with his associates to Semlin, and given up to the officers of the Porte. The only entreaty made by Rhiga on his arrest, was, that he might be punished as a Christian, and not surrendered to the ferocious agents of the Sultan : but even this grace was denied him, and he was handed over unconditionally to the Turks. The guard, however, who were to conduct him to Constantinople, became alarmed for their own safety, as they had every reason to apprehend a movement in his favour, and they resolved to put him to death on their arrival at Belgrade. At the place of execution, Rhiga, by a violent effort, burst in sunder the cords which bound him, and throwing himself upon his murderers, succeeded in destroying two of them ere he was overpowered by numbers and again secured. He was then beheaded, with his accomplices, and their carcasses flung into the stream of the Danube." Vol. ii. p. 425 to 431.

Greece was now almost ripe for her desperate struggle. Her merchants were among the richest capitalists of Europe, and the blessings of learning and knowledge had been universally diffused throughout the land. The immortal influence of Athens seemed to have descended on her regenerated children ; and we find disinterested patriots invoking the youth of Greece to emulate the glory of their ancestors. "The seeds of learning," they said, "which to day are tended and cultivated throughout Europe, first sprang from the soil of our native land ; but alas ! whilst strangers plant and prune them, whilst they rise into spreading trees, and others collect their fruits—we alone have forgotten

that our fathers were the first to rear them. Increase then your diligence to enlighten your country, and recal the ancient honours of your race. Remember that you are the representatives of the Homers, and the Aristotles—of the Platos, and Demosthenes, of the Thucydides, and Sophocles, whose labours achieved the greatness of Greece; whose names were revered when living, and whose memory has survived decay. You are now the instructors and teachers of your country; but the time is fast approaching when you will be called on to act as its lawgivers. Unite then, your wealth and your exertions in her behalf, and in her destitution she can boast no common treasury for the instruction of her children; and forget not, that in her brighter days, their education was a public duty intrusted to her rulers. Nor let your services be tardy, if you would gain her gratitude; it is the presence of peril, which proves the purity of friendship; but flatterers appear only when the moment of difficulty has passed. Refuse not, then, at the cost or pains which achieves your country's happiness, but rejoice in the crisis which places within your attainment, the proud title of 'the benefactors of Greece.' The day has at last arrived, for which our unhappy fathers sighed so long in vain; nor need you now be told, that the dawn of freedom is already rising." Such appeals were not circulated in vain, and, seconded as they were by the singularly energetic efforts of the Heteria, or secret association, founded by Rhiga, the heart of every man felt, and his understanding confirmed the feeling, that the period of their release from thralldom was at length come. Accordingly, by unceasing exertions, a perfect understanding of the approaching crisis was circulated through every province and community of Greece, wheresoever established, until

"The wide extent of Greece and European Turkey, as it stretches from its southern limits, to the stream of the Danube, and the snows of the Carpathian hills, resembled one vast prepared mine, furnished with regularly disposed magazines, and traversed in every direction by secret trains, which on the application of the first spark, however trivial, were to explode with frightful havoc, and hurl far and wide, the superincumbent structure of tyranny and oppression." Vol. ii. p. 578.

The moment for its application soon came, and all Greece rose in arms.

The particulars of the fearful struggle which ensued, are prefixed to this history, and are given with great vigour and correctness. It were useless to follow these details; it is sufficient for our purpose, that, by the assistance of the admirable work before us, we have traced the causes which, after two thousand years of abject debasement, led to the spontaneous regeneration of Greece. In their arduous contest, they proved themselves not unworthy of their fathers; they have shown themselves capable of enjoying the blessings of liberty; for they have displayed those energies without which liberty were an empty possession. May we venture to express the hope that these sufferings and triumphs will not ultimately have been endured in vain; but that, freed from a degrading alliance with the low cares and fierce passions of men, the human intellect will again assert its dominion in that land which was once its peculiar province; and that those elements of virtue and knowledge, which, in their incipient operation, caused the independence of the modern Greeks, will, in their perfect development, re-constitute the greatness and power of that immortal land.